THE YOUNG EAST

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BUDDHISM AMONG AMERICANS

IN my choice of title for this contribution to the *Young East*, I had in mind a distinction between it and the more familiar one of "Buddhism in America." Under the caption of the latter, Buddhism is confined exclusively to the Japanese along the Pacific Coast, penetrating interiorly to Salt Lake City and Denver. By "Buddhism in America" we are led to think that it has a general mission throughout the United States, but such is not the case. Hence my decision in favor of "Buddhism among Americans."

My first contact with "Buddhism" (!) among Americans was in San Francisco, California, some seven years ago. Here I met a Britisher—his "Oxford" (sic) accent would substantiate that — masquerading as an alleged Persian prince and a personal disciple of the late Dalai Lama, Thibet, at whose feet "he sat for thirty long years in silence" (sic). This man claimed to have been born on the Buddha's Birthday, April 7, and was then 100 years of age! A rational estimate of his correct age would now be about 66 or so. I attended his "Pontifical High Mass" — a hocus-pocus in crude Pali and Sanscrit, selections from the Upanishads with a few Japanese mantras thrown in. His congregation didn't know the difference —such as "Namu Amida Butsu" and "Namu Myo Horengekyo."

His sermons ran largely to spiritualism and descriptions of Thibetan Buddhism taken mainly from Waddell's book. I have a suspicion that that was the nearest the gentleman ever came to L'hassa. Swami Vivikananda also largely contributed to the material for his sermons and classes. (He charged 50 cents for his classes and read out of a book by the Swami which same book could be obtained for $3.00).

He had a personal following of two "ordained priests" and one "ordained priestess." I noticed that he used the Ordination ceremony found in Warren's "Buddhism in Translations." I could never connect the usage of the Hinayana form by one

who should be familiar with the Thibetan form "as used in L'hassa"—the Mahayana forms as far as I know them are different. He wrote on the "certificate of ordination"—"You are ordained according to the Laws of the Patimokkha"—the Buddhist criminal code!

His lay followers were largely women, fat, but lean of intelligence and education and utterly incapable of discerning what the hocus-pocus was about. T'is a profound mystery known only to the initiated—yes, but not to these women. A few men of the same mental capacity were to be seen scattered among the women.

After private inquiry and much correspondence with Buddhists in England and Burma who knew of the man, I consulted with Bishop K. Uchida—who was then the head of the Hongwanji in the United States—about him which resulted in a courteous letter being sent him requesting him to find another place for himself as the privilege of using the temple was cancelled.

He vacated, but renting a hall on Market Street continued his hocus-pocus and at the same time continuing—and still does—his evening performance—plus messages from the spirits as an added attraction — in Oakland. I believe he has discontinued the San Francisco vaudeville.

Thus my first contact with "Buddhism" among Americans was very unfortunate and left a bad taste in my mouth.

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With the assistance of Rev. R. Clark, the temple service and work passed into my hands. The reputation of the alleged Persian prince—quite unknown to the Persian Government representative I found on inquiry—prejudiced the more intelligent and thinking public, who knew of the service, against me, but gradually, by various methods of presentation and introduction and by making myself known, much of the prejudice was broken down and people began to attend and appreciate Buddhism.

This was not all at once; it took about a year of hard work and patience. On more than one occasion I went through the simple service and counted only one to hear what I had to say; sometimes the congregation numbered as "high" as two or three; but with patience and tact and good advertising in the church columns, people were attracted and in time a steady congregation of 40 to 60 met every Sunday morning.

One Sunday a month I went to Sacramento and one to Fresno leaving Rev. Clark to take the service in San Francisco. After several months of trial these services were discontinued as my "Thibetan Bishop predecessor" had already been in those places for some length of time and had deluded the public in believing that spiritualism is Buddhism, and their minds were not prepared to encounter something really quite different. I sometimes wondered if the "thirty years of silence" were spent in sleeping!

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Having now placed Buddhism on good footing in San Francisco an opportunity came for me to go to Honolulu. As Rev. Clark was an experienced man in religious work I had no hesitation in leaving him in charge and accepting the invitation of Bishop Imamura.

Here I stayed a little over five years. From the very first I had opposition from my Christian brothers — it seems strange, does it not, how Christian love as taught by the Christ is quite absent among his followers and flag-wavers. It was hard, uphill work and called for all the courage I possessed.

One Christian minister was very indignant because Hongwanji had invited me without his consent! Strange how some Christians like to put their fingers in other people's business and cry when they are hit!

Another stated that I should be hung on a tree—forgetting, naturally, that such a death came to Jesus for the same reason. Another in an indirect method—I found on inquiry—put the secret Police on my path and among other questions asked me if I were paid by the Japanese Government! (I was asked this many times, why?)

Some of the Japanese Christian ministers declared that their proselytizing was now hindered. A few Sundays ago a leading clergyman in his sermon said, "Christians should be ashamed of themselves for attending the Hongwanji English service." However, one minister said sometime ago after attending Hongwanji several times, "Buddhism is a beautiful religion but inadequate." How a religion can be "beautiful" and at the same time "inadequate" is a process of logic I do not profess to understand.

One very noted educator and leading minister from New York came every Sunday because, as he told me more than once, "it is the only place where I can hear good English and something worth while listening to." But I will stop.

Necessarily many came out of curiosity, but these in time dropped out and a fairly good, intelligent and appreciative congregation never failed me plus tourists who had heard of a white man heathen and wondered what kind of an animal he really be.

But it bore good fruit. I received many letters, during my stay and when I left, thanking me for the message of Buddhism. A sentence or an idea or an explanation had helped them along the Path; or again, some told me of the freedom Buddhism had brought to their minds and in their lives; some found a basis for a philosophy of life. Many who were Christians became lovers of the Dharma. The fruit of the mission cannot be numbered.

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The West is not like the East in the fact that it has no philosophical background. With the brutal murder of Hypatia by certain fanatical Christians, the last of the Greek schools of philosophy was closed, and growing institutional Christianity took great care that not a

scrap of the now so-called pagan philosophy should reach the mind of the common people. Instead of at least an intellectual or philosophical understanding of man and the world, a form of fatalism was preached in which the mass of humanity was taught to believe that whatever happened or did not happen, it was perfectly alright because "it was the will of God."

With such a widespread belief and quotation, the minds of men became infantile through lack of reasoning. They became utterly unable to think for themselves and so resigned themselves to the will of God which is but a form of utter despair, of hope. In the course of time, the doctrine of Predestination arose which only added more fuel to the fire of despair, and man, having no other alternative, no other consolation, lived in the misery of uncertainty throughout the centuries. (I quote from memory and write in general terms).

Nevertheless the movement we now call Protestantism started a ball rolling through the minds of men. This break with Roman authority was the first glimmer of light on the intellectual horizon. Undoubtedly the originators of this movement never anticipated its logical sequence. Undoubtedly they only thought of their present intellectual freedom from Roman tyranny. But once the ball started on its journey downhill, it gathered material, force, energy, courage, and to-day we find its logical conclusion in widespread scepticism, gross materialism, and sensualism of every form, to say nothing of the open scoffing and ridicule heaped upon every form of religion — paiticularly orthodox Christianity.

Christianity in its greed for power became its own enemy as present day conditions only too plainly evidence. The greatest enemies of all religions are mainly their priests and certainly their fanatics. In its greed for absolute sway and control over men's minds, it strongly enforced the doctrine that Christianity is the only true religion and all others are false and that to investigate or accept meant a doom to be "enjoyed" in hell's eternal fires. This doctrine, now subconsciously inherent in our "Christian" West has reaped ample fruit. While intelligent men have repudiated all Christian arrogance and belief, they are still sub-consciously dominated by this intolerant doctrine, and—with but few courageous exceptions — still regard all religions on a par with the Christianity they have discarded.

A few months ago I listened to the Bishop of London who, in his opening remarks in St. Andrews Cathedral, Honolulu, said: "The first requirement of the members of the Church of England is to use their brains." Well, I nearly had a fit. The good Bishop failed to see either the logical conclusion of his statement or he was unconsciously humorous. Brains, when used in analysing Christianity takes brainy men out of it because it is only the lack of

brain exercise that keeps people in it. This is irrefutable logic. Obviously, I left the cathedral at once as I was on the point of exploding and went across the street to a movie picture as a more suitable place for amusement.

With this general review of our Western background, it is obvious that in our West the difficulties for the propaganda of Buddhism are great. *Men's minds are not evolved up to the point where they are ready to receive Buddhism.* Here, our West is unquestionably inferior to the East.

But, because of that, must our West spiritually starve? Not at all. While the mass of humanity may fail to grasp the significance of the Dharma in its completeness, there is much that can be taught and intelligently accepted. With the aid of modern science, using it as illustrations, as analogies, or as —as is often the case—actual Buddhist teaching, men's minds can be taught little by little to see the Light and thus started on the Path that leads through the process of spiritual evolution to Enlightenment.

The really greatest difficulty lies in prejudice and indifference. Man is so disgusted with the assertive Fundamentalism and Fundamentalists as orthodoxy and the orthodox are now termed, the constant warfare these men or I should write Fundamentalists carry on against all well-established facts of science, that to turn his attention to another system is nothing short of a miracle.

Though sub-conscious prejudice dominates, there is hope. The newer and more modern movements such as Christian Science, Unity, New Thought, etc. etc., are bringing about as broader horizon with a degree of personal realisation. When these people are brought to see that the Buddha-Dharma contains all they know and offers much more, then with the greater knowledge will come the greater possibility of the planting in our West the Buddha-seed.

So it is to "peg-away," to "carry on," sowing the seed, letting men work out their own salvation, not in fear and trembling, but in knowledge and wisdom, and, sometime in the future the Dharma will become to them their Guide, their Light, their Refuge.

M. T. KIRBY.

EIGHT FUNDAMENTAL PRINCIPLES OF BUDDHISM

II. RATIONALISM

THE second of the eight fundamental principles of Buddhism is rationalism. It is only natural for a man, who is well educated and civilized, to turn towards it and to try to act and speak in compliance with the bidding of common sense and logic. Whether we like it or not, the further we advance in culture and knowledge, the more we are obliged to accept rationalism. In Buddhism rationalism is of deep significance. In fact rationalism as interpreted in Buddhism is different from one commonly understood by the term. In Buddhism, reason* and intellect are two entirely different things and represent two different phases of human activity. We live and act as a matter of course in the world of reason and in that of intellect. We cannot escape therefrom. Nature has its own inflexible and unchanging law and man is obliged to act in strict accordance with its rigid dictate. In the world of reason, man is only a member of the animal kingdom and has no right whatever to consider himself the lord of creation. In his ignorance and self-conceit, he considers himself to be the framer and arbiter of his own fate, but the fact is that he is compelled to make his way and develop himself to adapt himself to the circumstance and environment in which he finds himself. He may make himself a prominent and wealthy man, or he may fall into obscurity and poverty. But as it is absurd for swallows, which build their nests with mud, to laugh at sparrows for constructing theirs with straws and rubbish, no man can reasonably despise others for the reason that they are his inferior in the matter of wealth and social position. His present position is only the outcome of his natural talent as well as of the environment in which he has found himself. In other words, he was made as he is by his particular circumstances.

On the other hand, we also move in the world of intellect. Intellect is the centre of individuality. We cannot move in defiance of reason even in the world of intellect, but here we have freedom to a certain extent. We cannot think independently of time, but can think of things in the remote past as well as of those in the far future. We cannot think without mind-ind space, but can have an idea of distant places, of worlds and solar systems other than ours. We cannot think regardless of the law of cause and effect, but can think how to free ourselves from the fetters of karma by transcending that law. Animals are possessed of more or less

* The word 'reason' here used is the natural reason not as yet reasoned by man. The word 'principle' or 'truth' may do.

intellect, monkeys being the most advanced in this respect. It goes without saying, however, that of all the living creatures man is the highest intellectual being and for this reason he may claim to be the lord of creation.

As has just been said, in our life we move in the two different worlds of reason and intellect. We can not advance in the world of intellect, if we leave the world of principle behind. Our intellectual world is expanded by taking into it the world of principle. We make intellect our mirror to reflect reason therein. He is a botanist who takes into his intellectual mirror reason pertaining plants and he is an astoronomer who takes into his intellect reason concerning heavenly bodies. Intellect combined with reason of human life is a view of life and intellect taken together with reason of the universe constitutes a view of the universe. Science is the process of finding things within ourselves. In this respect Buddhism starts from the same point and pursues the same way as science.

When all in the world of reason is reflected in the world of intellect, the two worlds become one and the same. This state of things is called combination of reason and intellect or identity of reason and intellect. When one attains this state he has obtained Buddhahood and is an enlightened one. It is the supreme height of man's intellectual development and is the climax of his upward advance.

After one has attained this stage, he retraces his footstep downward and exerts himself to accelerate intellectual activities of others by his own. As this is activity roused by sympathy for fellow-men, it is one of mercy and belongs to the domain of emotional activities. It is enlightenment thoroughly attained manifesting itself as a power for leading others to enlightenment. Buddha's self-enlightenment is different from what is generally understood as self-enlightenment. It must accompany a desire and efforts for the enlightenment of others. Self-enlightenment as in generally understood is one standing by itself and stops at awakening to one's position. Buddha's enlightenment is one, which after attaining the supreme height, endeavours to lead others to the same stage of enlightenment. It is enlightenment without any discrimination whatever between self and others. For this reason, Buddha is considered to be a man who attained highest enlightenment for himself as well as for others and whose act was the acme of perfection. As Buddha's desire to enlighten others came from his sympathy for them, his activity in this direction was one of mercy. Nevertheless it was neither blind love nor discriminative pity for certain particular persons. His salvation of others was one caused by means of enlightenment given them. Salvation by self-enlightenment is a doctrine which is exclusive to Buddhism. Buddhism is not a religion of hope, but is one of enlightenment. It does not live in hope, but in enlighten-

ment. Salvation by means of enlightenment is followed by a desire to lead others to the same enlightenment. Consequently the aim of Buddhism is the realization of one's ideal among mankind or the spiritual conversion of the world of reason by means of the world of intellect. In other words it is finding of ourselves in things. Finding of things in ourselves is science and finding of ourselves in things is art. Buddhism begins in science and ends in art.

Activity of mercy in Buddhism is a sort of art movement. Art is an effort to realize ideal, while religion is art without technicalities and aims at realizing ideal for all times. Like the clear moon in the sky, intellect combined with reason shines over the minds of all living creatures. The moon reflects its entire shadow in flowing rivers, in stagnant pools, in water contained in basins and in dew drops. Similarly the light of Buddha's enlightenment reflects in the minds of all living creatures and strives to lead them to the same enlightenment, to convert them into his ideal. His is an effort to find himself in things and an art movement to realize his ideal in the universe. It is the entry of the outcome of rationalism taught by Buddhism into the temple of art after passing over the steps of science.

J. TAKAKUSU.

AN ENGLISH LADY'S COMMENT ON PROF. TAKAKUSU'S ARTICLE

I was interested in the Buddhist Magazine, and felt after reading Takakusu's article that I could *die* for Christianity with gladness. I think he is mistaken in his conclusion about the loosening of Christianity in England. There is, to my mind, far more *real* interest, and less forced than in my young days.

The *mechanical* doing of works of charity for Christ's sake has been very bad. The point of view of the X—, that no one is *good*, unless immersed in good works, is hateful. And yet there is a fine side to it, and a Christian who did nothing for "the sheep" would be nothing but a self-seeking hermit. It is the via media we all find so difficult. But Buddhism is evidently bestirring itself and taking thought for the morrow. That is very much to the good. Let them avoid self-righteousness. It rears its head even with the good Takakusu, and more in the second article.

INFLUENCE OF BUDDHISM ON JAPANESE ARCHITECTURE

II

NOW, before going further, I must say something about the ways, modes, and order, in which Buddhist architecture caused various effects and influences on other sorts of architecture. If we compare various modes of architecture to the art of handwriting, a temple or cathedral, which is a genuine and typical Buddhist architecture, is "Kaisho" or the square style of Chinese character writing, while a building slightly deviating from a genuine Buddhist temple or cathederal is "Gyosho" or the cursive style of Chinese penmanship, and one still more different from a Buddhist temple is "Sosho" or the running style of handwriting. When I say that Buddhist architecture has influenced other sorts of architecture, I mean that Buddhist architecture is applied to various other sorts of buildings in forms and modes deviating from original Buddhist architecture, just as the method of the square style of handwriting is applied to the cursive style of handwriting in a changed form, and the cursive style of handwriting is, in its turn, applied to the running style of penmanship in a still more changed form.

For example, the pure form of a Toro or garden lantern is that of the bronze garden lantern standing in front of the famous Daibutsu Hall of the Todaiji at Nara. Its style is, so to speak, "Kaisho," every bit of it being in strict accordance with Buddhist architecture. A Toro or garden lantern was orginally part of the parphernalia of a Buddhist temple. But a garden lantern made in strict accordance with the Buddhist style generally lacks in grace when it is assoiciated with other sorts of buildings. Its shape must first be modified to meet the varying demands. For instance, there are standing on the fine path leading to the Kasuga Shrine of Nara hundreds of "Kasuga Garden Lanterns;" they always please the eyes of the pilgrims visiting the shrine with their graceful shape, which is in perfect harmony with the views in the vicinity. This is because those garden lanterns are modified in their shape so as to become a paraphernalia of a Shinto Shrine. They are very graceful to look at, and can be applied to the garden of the mansion of a wealthy man without producing any awkward effect at all. There is another kind of garden lanterns. It is Yukimi-Doro or Snow Viewing Garden Lantern. It is far more deviated from a strict Buddhist garden lantern than a Kasuga-Doro; it is, so to speak, a Sosho of a lantern, and applicable to various sorts of buildings and places. Among others, however, it produces a very har-

monious effect when applied to the garden of a tea-room. Thus, the graceful shape of a Yukimi-Doro is originated in the sombre and graceful shape of the Buddhist garden lantern. Now, turning to the subject of pagodas the oldest pagoda existent in Japan is the five storied pagoda of the Horyuji Temple of Yamato. It is the most magnificent and beautiful specimen of all the pagodas of this country, every inch of it being built in accordance with strict Buddhist architecture. The only drawback of it is that it is a pagoda of Kaisho style and unapplicable to any other place than the garden of a Buddhist temple, in spite of its unparalled beauty. But, if we change its shape, we can apply it to many other places. For instance, a five or three storied stone pagoda of greatly reduced size and of much simplified form can be placed in a garden of an ordinary residence, while a miniature pagoda of interesting shape can be used as an ornament for the alcove, or in place of an article of stationery, and so forth.

In the foregoing paragraph I wrote about the garden lanterns and pagodas and said that all the existent shapes and kinds of them are originated in strict Buddhist architecture. But the pagoda and the garden lantern are not all the things that have been influenced by Buddhist architecture. I am not going too far if I say that almost every kind of architecture has been influenced by Buddhist architecture in some way or other. Those who have ever seen the Kinkaku (golden pavilion) of the Roku-enji, and the Hiunkaku (The pavilion of shifting clouds) of the West Hongwanji Temple must have been impressed with the exquisite grace and charm of the buildings. They are, so to speak, Gyosho or slightly modified forms of Buddhist architecture which are called Hojyo and Shoin respectively. A tea room is a form more deviated from Buddhist architecture than the Hiunkaku, and can be compared to the Sosho style of handwriting.

Thus, we can see the influence of Buddhist architecture in all sorts of buildings. We see the influence of Buddhist architecture even in the ordinary residence of a citizen. Of course, such comparatively small influence will not attract the attention of anyone, except a specialist in architecture. Nevertheless, there are some elements of Buddhist architecture in any residence of an ordinary citizen. To mention one or two of the most conspicuous examples, the residence of a well-to-do people has an entrance-hall called Genkan. The Genkan is the deviation of the entrance to Hojyo (the residence of the head priest) of a temple of the Zen sect, which was started in the period of the Kamakura Government. The word Genkan means the entrance to enlightment. A Genkan has often a curved gable-front called the Tang-Hafu (the Gable-front of the Tang Age of China). The Genkan of a good residence or mansion has the Tang-Hafu in many cases. The Tang-Hafu

was introduced to Japan in the days of the Kamakura Government for the first time, and if I remember correctly, the first Tang-Hafu made in Japan is the one attached to the sanctuary of the Shoryoin of the Horyuji Temple. I have never seen a Tang-Hafu, which is older than the one just mentioned. This proves the fact that the Tang-Hafu is also originated in Buddhist architecture. The curved roofs, tiled roofs and ridges with demon-faced and lion-mouthed tiles at both ends are also originated in Buddhist architecture. The Japanese buildings constructed in the days before the entry of Buddhism from China had neither curved roofs nor tiled ones, much less ridges with such ornamental tiles at both ends of them as demon-faced tiles or lion-mouthed ones. The Zashiki or the guest room of a house is generally equipped with an alcove with some shelves attached to the wall, and, sometimes, the Shoin—a reading room. The alcove is also part of the Buddhist architecture. The Japanese buildings of the primitive days had no alcove or anything like it. It was also the case with the buildings of the Heiancho Period. The custom of attaching an alcove to the guest-room was first introduced to Japan in the days of the Kamakura Government. In the days of the Heian Government, most families were in the habit of worshipping Buddha, hanging a picture of Buddha on the wall of the best room, and placing before the picture a board with three or five sacred articles on it, i. e. a pair of flower-vases and candle sticks with an incense-burner in the center. In the days of the Kamakura Government the board with those sacred articles on it was fixed to the wall on which they placed the picture of Buddha. The special part of the wall and the board with those articles on it were gradually made into a special shape, which is called today the Toko or the alcove. The alcove being intended for the place for worshipping Buddha, the right and regular way of arranging the Toko is to hang the picture of Buddha in the centre of it and then a picture each on its left and right. Three pictures arranged in the alcove in this way is called the Sanpukutsui,—a set of three pictures. The ornament in the center of the board before the pictures must always be an incense-burner, with a flower-vase and candle stick on each side of it, because, the picture in the centre is always a Buddhist picture. Thus you must have seen that the present mode of arranging the alcove or the Toko was started in the habit of worshipping Buddha in the days of the Heian Government.

Now we come to the problem of the Shoin or the reading room. The origin of the Shoin is also the Hojyo of a temple of the Zen Sect. The Shoin was used by the priests of the Zen Sect for the purpose of reading books or writing letters. At first, they made a protruded section in a corner of the Hojyo

in order to get enough sunshine to make their reading and writing easy. The length, height and width of such a protruded section were just enough for the purpose of studying books in. The method used in the making of the Shoin of a Zen temple is now applied in the making of the reading room with some modifications. The right and regular ornaments for the Shoin are, therefore, various articles of stationery, including a Sudzuri (the box containing a Japanese inkstand, and writing brushes), and a box contaning writing paper in it, and so forth. Nowadays, there are many people who furnish the Shoin with various articles of ornament in place of the stationery, but they are entirely mistaken.

Very few people at present have any conception of a house without the coffered ceiling. In the days of the primitive age, however, all the Japanese buildings were without it, all the rafters being directly exposed over the heads of the occupants. The coffered ceiling was formerly called the compartment ceiling and was used in pagodas or other Buddhist cathedrals. The bulustrade on the top of a building also came from a Buddhist cathedral. This is also the case with the transom window of a house. Meantime, some special kinds of windows, such as, for instance, the Kato-Mado—the graceful window at the entrance of a house made in a peculiar curved line—is also originated in Buddhist architecture. I can mention hundreds of such examples if I want. But, I think it will suffice to say that almost all sorts of Japanese architecture are connected with Buddhist architecture in some way or other. Moveover, even the miscellaneous articles we are using as well as many of the words we are speaking daily are also originated in Buddhism.

Thus, without the valuable lessons derived from Buddhist architecture, we shall be unable to build any of the magnificent buildings of the present days. No matter if we like it or not, we must always make use of the methods connected with Buddhist architecture in the construction of a magnificent building. If we exclude all the methods of Buddhist architecture, the result will be the appearance of a poor building resembling a primitive Shinto shrine, or a cheap looking shanty. It is a remarkable fact that even the Shinto shrine has to-day a good deal of Buddhist architecture in its structure.

In a few words, the architecture of our country is, ever since the ancient days, under so great an influence of Buddhist architecture that, without it, Japan would have had no architecture worthy of the word.

Before closing this article, I want to say something about the architecture of the present day Japan. The architecture of Japan is at present in its third stage of development, or a new stage of imitation; and they are swallowing up every inch of Western architecture. The question I want to ask in this connection is that, if Western architecture is really

worth imitating, and if it is an ideal one. When Buddhist architecture was introduced to Japan, she did her best to imitate it, because she was yet in her infancy, besides Buddhist architecture was really worth while imitating. And the architecture of Japan made a great progress through the imitation of Buddhist architecture. Now, are you warranted in imitating Western architecture to-day with the same zeal and aspiration as of the Japanese people of those old days, when Buddhist architecture found its way to Japan for the first time? No, you are not. You need not and should not imitate it. For, Japan is no longer in her infancy. She is already a grown up nation. Besides, Western culture, especially architecture, is already in standstill, with no possibility of further improvement. I need not say that it is an act of foolishness that you should imitate anything which is already in standstill. The Westerners know themselves that their architecture is already at the top of its development, and there is not any hope of further improvements. So they are beginning to learn something new from the arts of the Orient.

As I said in the foregoing paragraph, the people of the West are now groping in the Oriental fields of art for some hints or other, so that they can find a new path of progress for their art, which has been brought to a standstill long ago. The Rev. Nameria said that Prof. Fenellosa, famous artist of Italy, was surprised at the excellence of Japanese art. There is no doubt that he found something unique in the art of Japan. To-day, most of the enlightened artists of the Occident are studying the culture of China and Japan to their wonder and admiration. "We did'nt know that the Orient had such exqisite culture and art" say those Western artists, and are absorved in the study of Eastern, especially Japanese, civilization. Meantime, Japanese artists, especially architects, are doing their best to imitate Western art, quite forgetful of the treasure of their own culture. A queer phenomenon!

The best thing for us to do is, I believe, the establishment of new and genuine Japanese art, founded on the old culture of the Orient. But how? The surest and shortest way to achieve it is the study of the very foundation of Oriental culture, that is Buddhism; for Japanese civilization is founded on Buddhism.

In this sense, it is a matter of hearty congratulation that Dr. Washio and some other apirants after Buddhism have recently organized a society for the study of the great religion of the Orient, for it is a scheme very opportune at this juncture and I deem it an honour to assist Dr. Washio and other members of the said society along the line of my speciality, and wish that many of you will join precious efforts in the new work of Dr. Washio and others.

CHUTA ITOH.

THE PROBLEM OF POPULATION IN JAPAN

Pessimists And Optimists

IN the latest number of a Tokyo periodical titled the *Yuseiundo* (The Eugenic Movement), Mr. Yukio Ozaki, a well-known orator and statesman, is warning the Japanese people against inconsiderate marriages, saying that what Japan wants is few people of big and strong constitution, but not many weak and small men. Not only Mr. Ozaki, but most of the scholars and statesmen of Japan are, either openly or secretly, studying how to cope with her ever increasing population. For instance, Mr. Daikichiro Tagawa, a politician and educationist well known among the foreigners in Tokyo as dean of the Meijigakuin, and Mr. Shinjiro Kitazawa, Professor of Waseda University, are of opinion that birth control is the only way left for the Japanese people, because Japan can feed no more people as the country is small in area and poor in natural resources, while no country in the world is willing to accept Japanese immigrants. Meantime, Mr. Tokugoro Nakahashi, one of the leading members of the Seiyukai and formerly Minister of Education, Mr. Motoyuki Takabatake, a noted scholar and writer, Mr. Yasuma Takada, a well known scholar and social worker, and some others are very optimistic about the population problem. They say that the problem will solve by itself and that Japan must have more people in order to beat the foreign countries in the battle field of peace.

Cold Fact

The cold fact, however, tells that such pessimistic opinions as of Mr. Ozaki, Mr. Tagawa, Mr. Kitazawa and others are rather too premature, while it is by no means too early for the Government to decide on its population policy in the near future. According to official statistics, the population of Japan proper has increased by 80 per cent. or 26,626,026 men in the fifty years ending 1925, details of which are as follows:—

Year	Population
1872	33,110,796
1877	34,628,328
1882	36,700,079
1887	39,069,601
1892	41,089,940
1897	43,228,863
1902	46,0[illegible]1,768
1907	48,819,630
1912	52,522,753
1920	55,963,053
1925	59,736,822

From these figures we know that in the five years ending 1925, the population of Japan increased by about 750,000 each year, or at the rate of 13 men for every 1,000. Meantime, her birthrate for the five years ending 1915 was 33.5 for each 1,000; and at present there is not any sign yet of its being lowered. Now, if the Japanese population goes on increasing

at the present rate, Japan will have 67,000,000 men by 1936, and 77,000,000 by 1946, and 88,000,000 by 1956. As a matter of fact, however, her population will be less than 96,000,000 in 1976, considering the inevitable increase of death rate arising from the difficulty of living, says Professor Daikuhara of the Imperial University of Kyushu. Be that what it may, say the pessimists, Japan will come across an insurmountable difficulty from want of food in a few years to come, for even at present, she is importing about 5,000,000 *koku* of rice, 50,000,000 Yen of wheat flour, 6,000,000 Yen of condensed milk, 50,000,000 Yen of sugar, 17,000,000 Yen of eggs, and many other provisions from foreign countries, amounting to 100,000,000 Yen in all; in other words 15 out of every 100 Japanese are fed by foreign countries.

Food Problem

Dr. Gintaro Daikuhara, President of the Imperial University of Kyushu, who is one of the greatest authorities on agricultural problems, however, is very optimistic concerning the food problem of Japan. He says, the production of rice increases with the increase of population. In the 47 years between 1877 and 1925, the Japanese population increased from 43,000,000 to nearly 60,000,000, or by 72 per cent. while the area of rice-fields increased from 2,590,000 *chobu* to 3,130,000 *chobu*, or by 26 per cent. and the production of rice from 26,000,000 *koku* to 60,000,000 *koku* or by 110.8 per cent. This is the result of great improvement in the art of cultivation. But the quantity of rice consumption of each people has also increased from 0.76 *koku* to 1.158 *koku* a year, eventually causing the short supply of rice as at present. Besides about 5,000,000 *koku* of rice is used every year as material for brewing *sake*. Dr. Daikuhara says, therefore, that if every people exercises economy in the quantity of rice consumption, Japan has no needs of foreign rice, at least for the time being. Provided the quantity of rice consumption for each man does not decrease in the future, Japan can still feed 96,000,000 people without the aid of foreign countries. For the area of rice fields in Japan is at present 3,000,000 *chobu*, while there is another 3,000,000 *chobu* of land fit for tillage, out of which 800,000 *chobu* will make good rice fields, which will add 16,000,000 *koku* to the rice production of the country, making the total 76,000,000 *koku*, which can be increased to 100,000,000 *koku* by further improvement of the method of cultivation. Moreover, 10,000,000 and 5,000,000 *koku* of rice can be imported from Chosen and Taiwan respectively. Then the total supply of rice in Japan will amount to 115,000,000 *koku*, which will easily feed 100,000,000 people.

Fundamental Difficulty

But Dr. Daikuhara admits

that the solution of the food problem is one thing, and the solution of the population problem another; for the fundamental difficulty in feeding the population lies in the capacity of a country to provide its people with jobs. Marquis Kinzaburo Komura of the Foreign Office, Dr. Kiyoshi Kawakami, a scholar and writer, and others are rather pessimistic in this regard. They say, if Japan does not take big strides in her commerce and industry, the time will soon come when Japan can feed no more people. Official statistics show that their opinion is right. In 1889, the number of the Japanese people, who lived in cities and towns respectively of more than 10,000 inhabitants was 6,200,000, which had increased to 21,800,000 by 1925. This shows that the population which increased since 1889 is mainly fed by industry and commerce.

Emigration Hopeless

Bitter experience of years in the past has taught the Japanese authorities that emigration will not help Japan much in the disposal of her surplus population. Formerly the authorities gave every possible encouragement and convenience to emigrants. The money given to them as a subsidy so far is quite a large sum considering the wealth of the country. The result is, however, very disappointing. In the fifty years in the past, Japan has succeeded in sending only one million emigrants abroad, taking into calculation those who are dead already. The number of the Japanese emigrants now working abroad is only 600,000, including the 130,000 in California and 270,000 in Manchuria. Before these facts, we must admit that, when the development of Japan's industy and commerce comes to a standstill, it is also the time when Japan's population ceases to increase. Then the question is; when will such time come? Mr. Tagawa, Mr. Ozaki and Baroness Ishimoto say the time is already at hand, while Dr. Daikuhara says fifty years after, and Mr. Takabatake and Professor Takada say such time is far ahead. Those opinions appear to differ from one another, but they all agree in one point that sooner or later Japan must control her population.

Birth Control Inevitable

When the Japanese authorities refused landing in Japan of Mrs. Sanger, for fear that she might propagate the necessity of birth control among the Japanese women, some foreign residents in Japan said that in attempting the propagation of Neo-Multhusism among the Japanese women, Mrs. Sanger must know that she was facing insurmountable obstacle,—the pride of Japanese motherhood. The opinion was right for at the time when she visited Japan, the financial world of the country was in a favourable condition, thanks to the Great War, and it was men that were wanted, but not jobs as at present. To tell the truth, the

Japanese women, or rather the Japanese people in general, were mostly Neo-Multhusians in old days. They had practiced birth control from the beginning of the seventeenth century till the beginning of the Meiji era, and successfully checked the increase of population for about one and half a century preceding the great Restoration of 1867. All through the 150 years prior to 1867, the population of Japan was always about 30,000,000, neither increasing nor decreasing. The first census, ever taken in Japan, was taken by the eighth Shogun, Tokugawa Yoshimune, in the seventeenth year of Kyoho (1731). It put down the number of the Japanese population at that time at 26,921,000. Dr. Droppers, however, says that the actual number of the Japanese when the first census was taken must have been 28,921,000, for the census did not consider the number of various pariah people, travelers, and the warriors in the services of the Imperial Court of Kyoto. The second census was taken in the sixth year of Horeki (1475), when there were 29,044,000 people. The third census was taken in the fifth year of Tempo (1837), when there were 29,680,000 people. With the opening of the country to the world in 1866, the national wealth of Japan began to increase by leaps and bounds; and, with it, the population also began to increase. It is a marvellous fact that the Japanese people of those old days had successfully checked the increase of surplus population without the help of the Western science to which she was a stranger, though the methods used for the purpose were anything but moral and honorable. This story is, the writer believes, a relief to those who are anxious about the rapid increase of Japan's population, for it shows that the Japanese people know how and where to stop its increase. Needless to say, brith control in the future will be practiced in a way quite consistent with the moral sense of mankind.

KYOHEI YAMAMOTO.

SOUTHERN CALIFORNIA LETTER

Brothers:—

The scientific world and members of the Theosophical Society were greatly thrilled last year by announcement from one of our most distinguished anthropologists, Dr. Ales Hrdlicka, that America is developing vestiges of a distinct type of man from the old American stock. The characteristics of this new race-type are evidenced by quite marked changes, in various diameters, of the configuration of the skull. The old colonial stock, when unmixed with other strains, shows certain well defined qualities which set it off from all other racial groups. Dr. Hrdlicka claims, for instance, that the average 'pure American' is taller in stature than is the average of any of the other Caucasian group, and that youths show a sinewy slenderness. In his book "Old Americans" he analyzes scientifically the data collected, by various measurements, from over twelve hundred persons who are descendants of the many races coming to this country in its early settlement, less than 350 years ago. This new book has created such a stir in scientific circles that the Royal Anthropological Institute conferred the highest award, which can be given in Great Britain, upon him for his research in anthropology. The award is the much coveted Huxley memorial medal for the year 1927.

Dr. Hrdlicka is curator of physical anthropology in the U. S. National Museum, Washington, and president of the American Anthropological Association, which came out boldly and frankly for evolution recently. Relative to their action Dr. Hrdlicka briefly stated: "The association wishes to show that so far as the anthropologists are concerned, evolution, human as well as animal, is no more a question of any theories but a natural, well demonstrated and grand — perhaps the grandest — principle and function of nature."

In this connection it is interesting to recall that for over thirty years Dr. Annie Besant, President of the Theosophical Society, has repeated over and over again that a new race-type was appearing throughout the United States, New Zealand and Australia. They are scattered sparsely in other countries but the majority are incarnating in these three great lands of opportunity.

A Retrospection

Our own loved country has long been the "melting pot" of all nations, all creeds and all colors developed under the great dome of heaven. There are no mistakes in God's great eternal plan. Never is man left alone to carry on the directing of humanity. There have always been Great Ones to guide the infant feet of the race as it progressed, step by step, up the ladder of life and when the time came, in the

evolutionary scheme, a few of the bolder spirits broke loose from the mother country and sailed the broad Atlantic where they were guided and cared for until feet were set on terra firma in the new land of their choice. Those early fathers came from virile, sturdy stock, having been chosen because of that very quality. They were to develop a race of pioneers in this new land beyond the sea. Consequently those strong of body and limb and of independent mind were chosen. That very independence was the innate power within which forced them to take to sea, to seek a better habitation where freedom of worship could be practiced. It was also that same spirit, having fructified in the broad expanse of the new land, that gave their followers and descendants courage to throw off the yoke of the mother country and sign the Declaration of Independence. Into this refuge of liberty there poured the millions of the world, until according to the universal plan an intermingling of all the earlier sub-races of the white race occurred. From intermarriage of these races, living under different planetary conditions on a new continent, has blossomed racial characteristics recognized by scientists and called the American type.

Characteristics of the New Race

According to ethnologists this type is neither Nordic nor Alpine in classification, but like the British more of an intermediate type. The bony diameters of the skull, on the average, are mesocephalic; although there is a great variation and quite a percentage of brachycephaly. The head from expansion of the perceptive centers shows intellectual strength; the face, while well moulded, is somewhat austere, the eyes are wide apart and well set in the head. The nose is thin and straight in relation to the forehead, being well chiseled and delicately moulded, while the forehead is broad but not so high as that attained by many in the older races and the chin is well formed and strong. These children of the dawn are keen of intellect and strong willed, but possess a peculiar gentleness, a new sensitiveness to the invisible worlds and a poise not found in the children of the older races. Their faculty of intuition is more highly developed than the present race and they *know* facts without having to use the process of reasoning to get them. Such a furor has been created because children refuse to accept the old methods of teaching, that educators are advocating changes in the course of study better adapted to the original ideas of this new type of soul taking birth among us.

Cradle for the New Race

In the December letter mention was made of a plan for four World Universities, founded upon brotherhood ideals of Theosophy, and that one of the units was to be located in the Ojai (pronounced O-hi') Valley,

California, to be the center for the Americas. At that time seventy acres of land had been acquired for that purpose.

By retracing her steps from New York, after a national lecture tour, Dr. Annie Besant no doubt has done the most far-reaching and unique thing it has been her good fortune to do in her fifty-three years of public service. Recently she secured a tract of 465 acres of land in the Upper Ojai Valley, which will become the cradle for this new race-type so much in evidence about us. This will develop into the civilization of the New Age for the Americas, the civilization which is now on the threshold of our time. Few souls have been given opportunity to so gloriously serve humanity as she has done.

The name given to this center is the Happy Valley. In describing this "Garden of the Gods" recently Dr. Besant said: "One of the beauty spots of the world is the Ojai Valley in California. Mountains ring it round; it has remained secluded till recent times, and is still but sparsely inhabited. In winter snow lies on the high mountain-tops, but does not touch the Valley. The climate is superb; orange-trees laden with golden fruit grow in parts of it, apricots and other fruit trees in other parts. The sun shines out from a sky of deepest blue, and as it sets behind the mountain peaks, it paints the mountain sides in various purples and violets, and, when clouds float in the clear air, and stream across the blue, it paints them in deepest crimson and glowing orange, and through the gaps we see lakes and rivulets of greenish blue, a panorama of gorgeous splendor that I have only seen rivalled in Egypt or, in the rainy season, in India."

Relative to the plan for this colony of New Racers she said further: "We desire to form in this land a Center which shall gradually grow into a minature model of the New Civilization, in which bodies, emotions and minds shall be trained and disciplined in daily life into health, poise and high intelligence, fit dwellings for the Divine Life, developing the spirit of Brotherhood practically in everyday arrangements and methods of living.

"The bodies of the members should be develeped into beauty by healthly exercises, games, sports of a non-brutalizing character, by purity and simplicity of daily life, by living the open-air natural life rendered possible by the climate, by the influence of the exquisite beauty of Nature surrounding them, and by the beauty of their homes, and refinement in dress, speech and manners. A perfect body must be aimed at and gradually developed. By such means ancient Greece developed men and women whose type of beauty still remains a model.

"Their emotions must be developed by friendly brotherly living, by firm exclusion of all suspicion, distrust, imputation of evil motives, and abstinence from harsh judgments; all emotions that spring from love must be strengthened; all those that spring from hate must be

destroyed. Even good emotions must not be allowed to weaken poise and balance; exaggerated physical expression, save the continual radiance that needs no words, should be gradually controlled. Emotions are best trained by high ideals and by daily practice in services of any and every kind. By those the life is made full of joy, and selfish emotions are starved unconsciously. The emotions that find expression in Art and in the enjoyment of beauty, in music, painting, sculpture, should be diligently cultivated.

"Their minds must be trained by study, by discussion, by strenuous thinking, and they must add to Education, Culture. Education can be given by others or gained by the study of books. But Culture can be attained only by the man himself, applying the results of Education to the understanding of human nature, by sympathy with human diversities and absence of prejudice. The outer graces of the body, refinement in dress and speech and manners, natural as beauty is natural to the flower, are the results of Culture. Without these a real Democracy is impossible.

"For all this our Center must have a School for the training of future members. In that the body must have its early training, and this must include manual accuracy and dexterity, and also vocational education at a later stage, fitting the boy and girl for the function they are to discharge later in life. Literature, Art, Science and Manual occupations must all have their places. The Center will send out many good citizens to the Americas in addition to those who remain in it.

"I am offering to the thoughtful and far-seeing class among the citizens of the Americas, who realize the possibilities and the dangers of the coming changes in civilization, and who desire to help in the peaceful preparation for this, a unique opportunity of serving, not only their country but the world. For the work of preparation is easier here than elsewhere. Those who believe in the coming of the World Teacher—now with us—will eagerly help in laying the foundation of His joyous message to the world: a new and brotherly civilization to spread the leading of a more simple, more natural and more beautiful life by all; the making of the surroundings of all more inspiring and shaped by Culture; the glory of the recognition of the One Life, the Divine Life, which is Bliss. Shall we not build a Community, the members of which shall live the above ideals in ever increasing measure, as their Teacher already lives it fully, proving to the world the possibility of living in the Real that is Joy, in the Service which is Freedom?"

With fraternal greetings,

Hannah Luella Hukill,
M. D.

NEWS FROM CEYLON

WELL how should I begin my first letter to our Japanese friends? Which of our happening will interest them? Till I have written a few letters I shall have to be cautious, otherwise I shall say either too little or too much. It is, however, better to say too little—least said, soonest mended. How would the following bits of news interest readers of the *Young East*?

The Anagarika Dharmapala, the indefatigable and veteran Buddhist missionary, recently returned home after a tour of the West which included a year's stay in England. One of his immediate plans is to build a Buddhist Vihara in London. Appeals were sent out and already some 380 rupees have been subscribed by the public. A Buddhist Vihara in London is an idea that deserves every encouragement and I wonder whether some of our Japanese co-religionists would not like to share the privilege and pride of such a work.

From newspaper reports one gathers that the Anagarika has made quite an impression on many English people. Mr. F. Yeats-Brown in the course of a lengthy special article contributed to the *Spectator* asks, referring to Mr. Dharmapala, "How will his audience take him in England? Can the austere and bloodless precepts of Buddhism gain a foothold in this land of beef and beer? The East has something very real to give to the West, although the West in its worship of 'Nawa Rupa' (names and forms) is inclined to believe with Lord Chesterfield that ten minutes of concrete thinking is worth a life time of the inane meditation of India. Is meditation inane? If we practised peace as we practise golf might not our asylums and hospitals be emptier?"

In this connection I should like to make a remark. It has been held that the progress of Japan is due solely to its Westernisation. In fact I remember Mr. Dharmapala himself in one of his articles to his newspaper *The Shinala Banddaya* pointing out to Japan's great industrial progress as an example to be followed by us in Ceylon. But I am inclined to believe and I have some great authorities who have confirmed that belief, that, Japan while being industrious is not industrial in the sense of Western Industrialism, that still the much sought for products of her native talent is turned out in small cottages through individual enterprise and these are massed together by some firm or other and then distributed as a mass product. If this is true it ought to be given greater publicity, for countries like India and Ceylon had better remain poor and behind-the-times rather than that they should emulate the Industrialism of the West and bring upon themselves the concomitant evils of the Industrialism which has in a great degree been responsible for the

degeneration of the masses. But if Japan has actually progressed and improved conditions of life while unchanged in her spirit and in her traditions then India and Ceylon should learn from her how and follow her example. I wish you, Mr. Editor, would comment on this point.

To come back to the news itself. The Colombo Buddhist Theosophical Society which was started by Col. Olcott and which manages today some 556 Buddhist schools and colleges has just held its 45th annual convention. It must be remembered that 556 schools are nothing, for the Christians who form only 9 per cent. of the population have 1,500 schools of their own, while 2,800,000 Buddhists have only 556! Of course the Buddhists have only themselves to blame, for it is nothing but their apathy and jealousy towards any enterprise started by their countrymen that is responsible for this degenerated state of affairs. However the Colombo Buddhist Theosophical Society under its new Manager, Mr. G. Robert de Zoysa, a well-known businessman, has set itself to tackle this hereculean task.

The Colombo Buddhist Theosophical Society must not be mistaken for the Theosophical Society in Ceylon proper. The former interests itself in purely educational work. The Theosophical Society in Ceylon is also gaining ground steadily, under its President, Mr. H. Frei, manager of Messrs. Volkart Bros., and its energetic Secretary Mr. Choksy, Advocate.

The usual annual invasion of Burmese pilgrims has started. The exposition of the Tooth-Relic will take place within a week or so.

Mr. W. E. Bastian, a leading Sinhalese merchant and publisher of the Buddhist Annual, has laid the foundation for building a spacious Pilgrims' Rest at Anuradhapura, the ancient capital of Ceylon. The building will contain a hall 96 by 56 ft.; two rows of 20 spacious rooms; 2 octagonal rooms at either end each 35 by 35 ft. and outhouses, lavatories, etc. and is estimated to cost about Rs 80,000. When completed it is sure to be a great boon not only to the thousands of Sinhalese pilgrims but to the many Burmese, Chinese and Japanese pilgrims.

I am afraid that in spite of my self-administered caution I have taxed your patience. Therefore I hasten to close this and remain.

Yours sincerely,

J. VIJAYATUNGA.

Colombo, 6, 1, 27.

SAINT FRANCIS OF ASSISI AND BUDDHISM

(From the *Times*, London)

THE father and mother of the saint were probably in close sympathy with the sect of the Cathari, then so powerful in Italy as to control the municipal life of rich cities, such as Viterbo (1205), Ferrara, Piacenza, and Milan. Assisi, Francis's birthplace, had a long quarrel with the Pope (1203-4), apparently for the same reason as Viterbo. Moreover, Bernardone's business put him in continual relations with Southern France, where Catharism was specially flourishing among the middle class and workmen in the textile trade.

Now that creed was neither immoral nor revolutionary; it simply submitted those who were called Perfecti to the very rules which Francis enforced upon his followers. The difference—a capital one, indeed—between Francis and the Cathari was that he bowed very devoutly to the Roman hierarchy, while the Cathari pretended to have their own. Here lies the secret of the marvellous spread of Franciscanism; it satisfied the chief moral cravings of Catharism and, being orthodox, absorbed it so completely that the heresy almost vanished before the founder's death.

Catharism, an outcome of Oriental Manichaeism, was deeply penetrated with Buddhism. Such a thing as the feeling of universal brotherhood, extending to animals, to plants, to celestial bodies, was absolutely foreign to earlier Christianity and was expressly noted as Manichaean by Augustine ("Book on Heresies," XLIV.). Because Francis had been familiar with those new ideals at home he preached them and introduced them into orthodox Christianity, under the protecting garb of absolute submission to the Pope and Bishops, though he never belonged to the hierarchy himself.

A proof, which I think incontrovertible, of Buddhist influences on the Franciscan legend is afforded by the story of his conversion, when properly analysed. That legend comes straight from that of Buddha's conversion, through the channel of the well-known romance of Barlaam and Joasaph, which is nothing but a Christianized form of Buddha's story, as Laboulaye was first to see (1858). Now the book of Barlaam and Joasaph was especially popular among the Cathari, who indeed, introduced, it into Europe (11th century).

Young Buddha renounced the pleasures of life because he had, perchance, met a broken-down old man, a leper and a corpse; Francis did the same because, when riding near Assisi, he met with a leper and and an old hunchbacked woman (1206). If so close resemblances be attributed to hazard, there is no such thing as historical criticism. The influence of Buddhism on primitive Christianity remains an unproven

hypothesis, but the influence of Buddhism on what may be called the Second Advent—Franciscanism—is a certan fact.

AN EVENING MEDITATION

I wandered forth in the open
Last evening, my heart intent
On attaining the inner meaning
Of Nirvana and all it meant.

I drew back the starlight's curtain
With the aid of the spirit-hand,—
And I thot that I saw the flashing
Of the lights from the Buddha-land.

The moon lost in meditation
Was placid as placid could be;
And the holy features of Buddha
Gazed back from its depths at me.

The clouds lost in fond delusions
Were wand'ring the fields of air—
Fair strangers to kind Nirvana
That falls to the sentient share.

And even the cliff beneath me
Cast its shadow into the sea
Like I buried the five delusions
When a Buddha I promised to be.

Wherever my vision rested,
Were it only upon a flower,
The truth of the saviour lingered
Like the last dew-drop of the shower.

And I said: "'Tis the Pure Land's beauty
Unfolding for me tonight;
For the truth blends with all things freely
When the saint acquires inner sight."

O some seek the night for solace
And others for sake of prayer;
But I search its west for the Paradise
That our Lord said in Truth bloomed there.

ETHEL TREW DUNLAP.

THE TORII

THE torii is a simple gate of logs found at the approach to every shrine in Japan. It consists of a double pillar with a cross bar on top, and was originally built of plain wood, though nowadays we often see those of stone, copper or iron. At the approach to every shrine there are generally three torii, which are called the first, the second and the third, respectively, beginning with the farthest from the shrine. Phonetically as well as in derivation, torii means "a bird perch" (*tori*= bird; *i*=sitting), as the Chinese characters most commonly used for it plainly show, though there are several other characters, meaning "the god-gate," "the flowery gate," "the flowery front," etc. And "torii" is a contracted form of "niwatorii," a cock being called "niwatori" or a garden bird.

The torii dates as far back in history as the mythological days of Japan. The Goddness Amaterasu, the Ancestress of the Imperial family of Japan, had a rude brother by the name of Prince Susanoo. According to the oldest records of the country, the Prince laid waste the gardens of his sister, made her new palace unclean, threw a horse's skin upon her loom and proved himself unruly and wicked in many other ways. Disgusted at the repeated violence of her brother, the Goddess of the Sun hid herself behind the Ame-no-Iwato or the Heavenly Rock-Door, and it is recorded that the world was thrown into utter darkness or Perpetual Darkness. The Eight Million Gods sat in council at the Yasukawara or Field of Peace. At this Conference of the Gods, it was decided, among other things, that the Tokoyo-Naganaki-Dori, or Perpetual-Daylight-Long-Singing-Bird, as the long-crowing cock was called, should be perched on a high porch and proclaim the break of day at the entrance of the Cave, in which the Sun Goddess secluded herself. The torii is an imitation of the porch on which the mythological cock perched himself. The gods then made music and danced before the Cave, so that the tempted Goddess peeped out to see what all the noise was about. Tajikarao, or Prince Mighty-Power, seized this opportunity to open the Rock-Door. The Goddess Amaterasu was out of the Cave and Sunshine began to reign again in the country.

Now, the Japanese cock has been known, from time immemorial, to herald the dawn. He is such a good time-keeper that he crows, or announces time regularly three timely early in the morning, beginning at about 3 o'clock and at intervals of an hour. It is of very rare occurrence that a Japanese cock crows after noon, and any that happened indicretely to crow in the evening, in former days, was killed outright, his untimely announcement of time being taken as an ill omen. Since foreign poultry was introduced into Japan, however, the habit

of a cock to announce time regularly in the morning has been broken and one crows almost at any time both day and night. This may be due perhaps to electric lighting, which gives distant illumination at night and deceives the cock, to say nothing of alien heredity. Our farmers are well known as early risers, for they leave their beds and go to the fields at cock crowing, and our state affairs, in ancient times, were also attended to at the crowing of the cock, while the morning air was yet fresh and pure and before things were fouled by ill luck. The mythological cock was put on a porch before the Heavenly Rock-Door as a harbinger of the passing of Perpetual Darkness.

When a Japanese worships at a Shinto shrine, he claps his hands three times, thereby making a big sound, and bends his head over them, in reverene. This clapping of hands is called "Kashiwa-de." Hierographically, "Kashiwa-de" means clapping of clean palms, but phonetically it means hands clapped together in imitation of a *kashiwa*-fowl (young hen.), which flaps its wings when it crows or announces the time. The three clapping of hands represents three announcements of time, and is meant to intimate that the heart of the worshipper is well prepared for his appearing before the god.

In 771 A.D., a law was issued for the erection of a torii in front of every shrine. As is said above, a torii is an imitation of the entrance of the Heavenly Cave, on which the long-named cock of mythological days perched himself on the disappearance of the Sun Goddess. Originally it consisted of a horizontal log supported by two pillars put at the entrance of a cave, in the shape of a upside down, and a cross bar was added later, near the top, with a little modification in form, to hang a tablet to show the name of the shrine. There is a little variety in the form of torii, but all torii are plain and simple, with little decoration. The three torii, which are now found before most shrines, represent the three announcements of time made by the cock. As the cock is a harbinger of the passing of night and the coming of day, so do the three torii prepare the heart of a devoted worshipper for his purified appearance before a god. His passing under the god-gate expels the darkness of his heart as darkness is lifted at dawn. The torrii is the purifier of an unclean body or soul.

A. H. SAKAI.

NOTES

Study of Chinese Buddhism

An association for the study of Chinese Buddhism was organized in February last by some students of the Imperial University of Tokyo. The students are in the class of Indian Philosophy of the Literary Department of the University. The first meeting of the association was held on February 14 last in a class room of the Engineering Department of the University under the direction of Dr. Tei Sekino, who gave a short lecture on Chinese sculpture. Since then, the association is meeting every Monday afternoon to hear the lectures by Dr. Chuta Itoh and Dr. Seiichi Taki on Chinese architecture and Chinese paintings respectively. Dr. Daijo Tokiwa, President of the Association, said :—

"The association has for its object the study of Mahayana Buddhism, Chinese culture, fine art, music, and the teaching of Confucius, for the students must know something thereof if they must be real scholars and gentlemen."

The lectures are open to outsiders for one *yen* a month.

Keijo University Studying Chinese Medicine

From the time immemorial, the people in the Far East, especially the Chinese and the Japanese, had relied upon medicines of vegetable origin, but for more than half a century in the past, those medicines have been replaced by Western ones, except in some country villages of China. Strange to say, however, many of the Western doctors have begun to have interest in Chinese medicines in recent years, for they have discovered that they have their own merits. It is interesting in this connection to note that the Imperial University of Keijo (Seoul) is starting the study of Chinese medicines in April next under the direction of Professor Sugihara, Lecturer Ishitoya and Assistant Professor Karai. Professor Sugihara says that the number of Chinese medicines recorded in the Honso-Komoku (The Names and Kinds of Medical Plants) and the Toi-Hokan (The Treasury of Eastern Doctors), which are the most authoritative medical books published in Japan in ancient days, is more than 1,300. Merits of all these were recognized by old doctors. If medicines of doubtful merits or of inferior merits are taken into account, there are a few thousand kinds of them. The authorities of the Keijo University will first make medicines out of them and apply them to animals, and those plants which they are satisfied with shall be subjected to more detailed and elaborate studies. The *Osaka Mainichi* has contributed 3,000 Yen to facilitate the researches.

Buddhist Federation of Kyushu Students

The Buddhist Association of

students of the Imperial University of Fukuoka is planning the organization of the Buddhist Federation of all Kyushu students with Dr, Asahi, professor of the Fukuoka Imperial University, as its head. They will formerly celebrate the organization on April 29 and 30 next in the presence of the delegates from the following schools:

The Medical Department of the Imperial University at Fukuoka; the Medical College of Nagasaki; the Medical College of Kumamoto; the Higher Commercial School of Nagasaki; the Medical College of Kumamoto; the 5th High School; the 7th High School; the Fukuoka High School; the Saga High School; the Yamaguchi High School; the Oita High School; the Kumamoto Higher Technical School; and five other schools.

With the cooperation of the youngmen's associations of Buddhists of Kansai and Tokyo districts, the new Buddhist Federation will try to make Buddhism more suitable for the rising generation of the country.

Development of Tokyo

According to Dr. Rinpu Sasagawa, Professor of the Meiji University, Tokyo, the City of Tokyo was divided into fifty wards in the 2nd year of Meiji, 1869, instead of fifteen as at present. The number of streets in the city was at that time 1,178. The first reliable census of the Tokyo inhabitants was taken in 1877, when there were in the city 209,025 families composed by 583,317 people, which had increased in 1883 to 237,270 families of 885,445 men, in 1887 to 294,450 families of 1,234,450 men, in 1892 to 278,378 families of 1,234,029 men. The Chino-Japanese War of 1894-5 added a big number of people to the City of Tokyo. In 1897, there were in the city 303,791 families consisting of 1,403,769 people, which increased by 1902 to 408,388 families of 1,705,028 people, and to 485,024 families of 1,969,833 people by 1907. At the present time the city contains about two million inhabitants.

Tokyo People in Distress

According to investigation made by the Metropolitan Police Board of Tokyo in February last, there are 63,000 people in and around the city, whose daily income is below the bread line. The are:—

300 people in Kojimachi Ward; 19,168 men and 16,034 women in Kanda, Shiba, Azabu, Yotsuya, Ushigome, Koishikawa, Asakusa, and Fukagawa and 14,266 men and 13,422 women in Yebara, Toyotama, Kitatoyoshima, and Minami Katsushika Districts.

Those people are living by the support of the local offices concerned.

Tenants Trouble Increasing in Number

Tenants trouble in Japan is not on the wane in spite of all the measures taken by the Government to alleviate the difficulty of living of

poor peasants. For instance, there were 1,680 cases of tenants trouble in 1921, 1,578 in 1922; 1865 in 1923; 1,260 in 1924; 1,354 in 1925; and 1,453 last year,

The districts where they have many such troubles are:—

Osaka, where they had 228 troubles in 1925, and 171 by November 20 of last year; Hyogo, where there were 177 troubles in 1925, and 161 by November 20 last year; Fukuoka, where they had 213 troble in 1925, and 148 by November 20 last year.

Meantime, the Miyazaki Prefecture had only 13 troubles last year; the Fukushima Prefecture only 4, and the Aomori Prefecture only 3.

Imperial Grants to Charity

Last month H.M. the Emperor was pleased to make grants of 1,500,000 *yen* on the occasion of Kigensetsu, the anniversary of the accession of the Jimmu Tenno, the first Emperor of Japan who ascended the Throne in 660 B. C. The sum was divided among 534 social work organizations in all parts of the country.

The Ministry of Home Affairs also granted 53,500 *yen* to be divided among 212 social work organizations throughout the country. The Keifukukai, a semi-official organization, which was formed with an Imperial gift granted at the time of the Imperial wedding, distributed 260,000 *yen* for a similar purpose. Sixty thousand yen were divided among 34 social work organizations in all parts of the country while 200,000 *yen* went to the social work organizations which are active in the districts affected by the earthquake of 1923. The organizations in the quake swept area total 115 representing Tokyo, Kanagawa, Chiba, Saitama Yamanashi, Ibaraki and Shizuoka.

French Culture for Japanese Students

An institution called the Nichi-Futsu Kaikan for teaching French culture to Japanese students is in course of establishment at Kyoto. It will be built on a plot of land measuring about 700 tsubo on the summit of the Kujo Hill. The construction work will be started this month and completed by the end of August. As principal of the institution Dr. Georges Lemoine, former honorary professor at the Polytechnical School and the Catholic Institution of Paris, has been named.

In memory of M. Paul Claudel, the former French Ambassador to Japan, who has recently been transferred to Washington, a Claudel library is also to be established in the institution with funds contributed by a wealthy Japanese.

Training of Doctors for Japanese Colonies

Under the official date of March I the Education Office sanctioned the establishment of the Osaka Koto Igaku Semmon Gakko (Osaka Higher Medical School), which is a five-year

system school with no preparatory course. The school will be opened soon.

The main object of the school is to train doctors fit to work in the colonies and settlements. Consequently Chinese, Malay, Indian, Spanish and Portuguese languages are to be included in the regular curriculum, and only those who are willing to work in the colonies are to be admitted. Entrance of second and younger sons are desired by the school. One hundred and fifty students are to be admitted this year.

Cherry Trees for American City

Mayor Nishikubo of Tokyo, reports the *Japan Advertiser*, has replied to a letter addressed him some time ago by the city of Columbus of Ohio, accepting the request of the American city for young cherry trees. Mayor Nishikubo says 3,000 plants will be shipped to Columbus early in 1928. The American city is reported to have wanted Japanese cherry trees planted in the city somewhat after the manner of Washington, where hundreds of Japanese cherry trees, sent there from Japan 15 years ago, now bloom each spring more beautifully than some of the trees in Japan itself. The letter received from Columbus is couched in a most cordial tone. It emphasizes the role the beautiful cherry blossoms in Washington play in the way of promoting America-Japan friendship, adding that the people of Columbus desire the beauty of the cherry blossoms, which expresses the spirit of the Japanese people.

The municipal authorities have immediately started to take steps for raising 6,000 young cherry plants. Of this number, 3,000 will be picked to be sent to America early in 1928. The cherry trees in Washington are a gift of the city of Tokyo, and grew from 3,000 saplings sent. Of these 1,000 were single-petaled and 2,000 double-petaled.

Patriotism of Japanese Women

A number of leading woman social workers, including Dowager Viscountess Motono, Madam Hideko Inouye, President of the Japan Women's College, Madam Sumako Mizuno, wife of a former Minister of Home Affairs, and Madam Hamako Tsukamoto, are bestirring themselves with the patriotic intention of paying off Japan's foreign debt by cooperation of the women of this country. Their plan is to induce all the women of Japan to join a society, which they have just organized, called the Patriotic Savings Society, each member of which is required to deposit with the Post Office one sen a day on fixed deposit for six years. The money thus deposited is to be used toward paying off the national foreign debts.

According to an investigation made by the Financial Affairs Bureau of the Ministry of Finance last October, Japan's national debts at home and abroad totaled ¥5,154,501,754.48. Of this sum ¥3,676,369,500.00 was domestic debts while the foreign debt was ¥1,478,132,-254.48. Japan's population including Formosa, Korea and Saghalien totaled 83,455,137, ac-

cording to the statistics taken by the Statistical Bureau of the Cabinet in 1925. The national debts according to these figure are about ¥61.76 per capita. If the debts are to be paid by the population of Japan proper they will be about ¥86.28 per capita, the population being 59,736,822. If every person in Japan proper saved one sen a day, the present debt could be paid off in about 24 years.

Japanese Language Schools in Hawaii

It is gratifying to learn from a Washington telegram dated February 22 that for the third time the Hawaiian Foreign Language School Law has been declared unconstitutional, the final decision being handed down that day by the Supreme Court of the United States, before which it had been brought on appeal by the Hawaiian Government. The decision of the Supreme Court settles the matter definitely and henceforth the Legislature will not be able to place restrictions upon the private Japanese language and Chinese language schools which the school althorities have declared to be hampering. The Hawaiian law, which is now upset and declared void, was aimed particularly against the Japan schools, of which there are 144 in Hawaii with about 400 teachers and 20,000 pupils, but affected as well the several Chinese schools and the few maintained for Korean children. Rigid rules were applied to these schools, making the teaching of English compulsory, giving the territorial authorities the right of censorship over text books and withholding licenses to teach from all who could not pass tests set by the territorial department of education, in which tests a knowledge of English and of American governmental institutions formed an important part.

The Japanese community of Hawaii have long been agitating against the law, considering it as an abridgement of the rights guaranteed them under the Constitution and a petition for an injunction to restrain the government from enforcing the law was held in the United States District Court of Hawaii. The Federal court granted the temporary injunction petitioned for and the Territory took the case on appeal to the Circuit Court of Appeals at San Francisco. The San Francisco Court upheld the decision of the lower court and the case was again taken to Washington with the result mentioned above. During the agitation, the Japanese community of Hawaii voluntarily offered to permit a certain degree of territorial supervision over their schools, and used text books specially written on the model of American text books. The Japanese also sent their children to regular public schools and it was only after they were closed for the day that they sent them to Japanese language schools.

Control of Religions in Japan

With a view to controlling religions in this country, the

Government has introduced to Imperial Diet now in session a bill called the Religions Bill. It has given rise to severe criticisms in various quarters. To say nothing of religious organs, practically all the newspapers and periodicals of influence have denounced the attempt of the authorities at intervention in affairs of the spiritual world, saying that they are only administrative officials charged with matters of this world, but not of the other world.

Christians, with the exception of a small section, are bitterly opposed to the proposed law, while all Buddhists of advanced thought are also against it.

Miscellaneous News

We sincerely regret to learn that Dr. Ernest Grosse, one of the foremost authorities on Far Eastern art, died of influence on January 26 at Freiburg, Baden, where he was engaged until his death as professor and lecturer on Far Eastern Arts and Sciences at Freiburg University.

Dr. Grosse was born in Stendal, Prussia and was first sent to this part of the globe by the Prussian Education Department to gain first hand information and collect specimens and objects of art, things with which he was already very familiar from a theoretical standpoint. After spending two or three years in China and other parts of the Far East, studying diligently and traveling widely, he arrived in Japan in 1907 and remained until 1913, spending most of this time in Tokyo. In Tokyo he married a Japanese lady. He was a great admirer and one of the warmest friends of Japan.

The Buddhist Club at Kudan, Tokyo, is planning the following work to be started with the completion of the repair works of the present building: 1. Opening of Lectures on Buddhism; 2. Opening of Advisory Department on religious and spiritual affairs; 3. Opening of a Sunday school, and a few other works partaining to social welfare.

The Headquarters of the Konkokyo at Konko Town of Okayama Prefecture are celebrating the celebrating the Great Spring Festival on April 7 and 12, when about 10,000 believers are expected to visit the town.

On the historic battle field of Okehazama, which is now Arimatsu, Aichi Prefecture, where Nobunaga Oda scored a decisive victory over Yoshimoto Imagawa in the 16th Century, will be built a large Buddhist temple of the Shingon Sect, dedicated to Kobo-Daishi, founder of that Sect and one of the most learned of ancient prelates. A supporters' club has been organized to raise a fund of ¥3,000,000 to build the temple.

To Our Friends and Readers

The world is now face to face with a new epoch, in which a turning point must be marked in what has been called civilization.

What preparations must we young Buddhists of Japan make to meet this coming new age? As we put this question to ourselves, we feel that we have a great mission to accomplish for the East as well as for the West.

What is our mission for the East? To harmonise and bring to mutual understanding our brothers and sisters of the Asiatic countries, to make them recover their lost vigour and to unite their efforts for the restoration of ancient civilization of the Orient, which gave birth to great religions, deep philosophies and noble arts. This is the mission which calls to task all the young men and women of all the Eastern countries. We must free ourselves from the chains of moribund traditions nor must we allow ourselves to be tied up by the fetters of entangling formality and conventionality. We must put to fire dead or dying leaves to welcome in their place fresh buds full of life and vigour. In this way, we must bring back to life the old East, the sick East, the dying East.

Do not misunderstand us. We are neither advocates of imperialism nor enemies of the West. In proclaiming, as we have done, our mission, we are simply speaking in the spirit of peace and love, in that of Buddha, which transcends national boundaries and regards all races in equal light.

What is our mission for the West? It needs scarcely be said that the civilization of the West, laying, as it does, too much importance on the material side, is a lame civilization. In fact it finds itself at a dead-lock today. If civilization is really what the present civilization of the West represents, it is a curse, instead of a blessing. The shortest cut to remedy its shortcomings and make it complete is, in our opinion, to spread to the West the culture, philosophy and faith of Buddhism. By doing so, we must endeavour to induce many men of the West to give up the prejudice and pride they hold in regard to race, religion and politics. We feel that it is our duty to implant in their minds the spirit of Buddha, whose love extends not alone to men but to all living creatures on earth. Such is our mission for the West.

This insignificant little jounal is certainly too feeble an organ to be compatible with the ambition we cherish. It is, however, our first step towards the realization of the great aim we have in view. Through this medium we desire to show to our friends abroad, possessed of the same faith as ours, what we young Buddhists of Japan are thinking of and doing. We desire to make this journal a bond of unity by which they and we may work together for the achievement of our common object.

A few more words. We hope that our friends and readers will understand that we are followers of the Mahayana school of Buddhism. As such we are neither dreamers nor pessimists. We make much of action, and while earnestly thinking of the life beyond, we seriously regard the life we live now. Towards other religions we are tolerant and entertain no enmity whatever against people holding faith different from ours, while in regard to race and other matters, we have no notion whatever that East is East and West is West. In short, we hope that our friends and readers will understand that we shall endeavour to the best of our ability and in our humble way to attain the great object we have in view, "with malice towards none, with charity for all."